

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

Price, { \$3.00 in 6 months, or
 { \$2.62½ in advance.

American Board of Missions.
From the Panoplist.
of the Prudential Committee.

the time demands, that they who
as though they wept not. Our
is not done. We have still to be
of them, who through faith and
inherit the promises. The remo-
blers, one after another; is no
tion that the design is to be relin-
ed, or the work suspended. He,
design it is, still lives, and still reigns
holy hill of Zion, for its accomplish-
and is continually giving increased
to the mandate, *Go ye, therefore,*
each all actions; — and to the assur-
ed, *I will with you alway.*

to be made, are seven: BOMBAY, PERSIA, PALESTINE, CHEROKEE, CROCIAT, ARABIA, and SARACENI: the first, only six years ago, was laboring for a place, even for existence: the last, just on the verge of embarkation; and the whole of the world, from east to west more than two thousand miles around this globe, which, as the apostle says, is the purchased domain of the Son of God, is waiting for the universal benevolence desires completely to be filled, and to fill with the light of his

BOMBAY.
 Mission, the first child of the Board,
 can be mentioned by your Commit-
 tees without emotions, which the heart
 is always to feel, and recollections, on
 which dwell with ever freshening grati-
 tude and delight. It has lost nothing of
 its value to be regarded with the liveliest
 confidence, and hope.

The first, which is also the principal station of the mission, is in the great natural harbor of Bombay, and is still held by the Hon. Mr. Hall, Newell, and Bardwell. About six miles distant, on the western part of the same Island, is the station of Mr. Graves,—in the midst of a twenty thousand heathen people, who are compactly around him, and near a greater number on the neighboring island of Salsette. Mr. Nichols has a station at Tanna, the chief town of Salomon, about the first station about twenty miles, and separated only by a narrow strait from a dense and wide population on the continent. These stations are regarded as eminently eligible, and are supplied with many and great facilities, and are well adapted for extensive operations.

several years ago, Mr. Nichols was visited by a severe bilious illness, by which he was brought near to death. "Myself, my friends, and myself," he says, "several days anticipated the rapid approach of that hour, when my soul would have departed hence. But the Almighty appeared to save. The chastisement of his rod were mingled with the tokens of his love.—He made all his sickness—I cannot think of the goodness of God, and the unremitting attention of Dr. Taylor, and my beloved friends, but tears of gratitude fill my eyes." His speedy recovery is mentioned by the other brethren, and will be

by the Board, as a particular
to be recorded with devout thank-
It is, however, only a touching
and an ample display of Divine
In the general health of its
—in its internal harmony,—in
it has obtained with the rulers,
the people, European, and Na-
the free course afforded to its op-
—and above all, in its lively stead-
the work of faith, and labor of
patience of hope,—the Lord has
his mission with distinguished
The dates reported the last year.

a wide expansion has been given to the sphere of its operations. At first, the labors of the brethren were limited to the town of Bombay. After the arrival of Messrs. Nichols and Graves, by occupying the stations of Mahim and Tanna; they brought the whole island of Bombay, and Salsetta also, within their range. Nor is this all. By the late war in India, the Mahratta states and territories, on the side of the peninsula or continent adjacent to Bombay, and to a great extent, were subjected to the British dominion. This event, as it rendered those countries more easily and safely accessible, gave a new spring to hope and to enterprise.

In October last, Mr. Newell made an excursion to Caranja, an island near Bombay, "containing about ten thousand inhabitants, mostly Hindoos." There "he preached to numbers of the people, and distributed a hundred books."

In the same month, Mr. Hall passed over to the continent, and visited Choulé, a place upon the coast, about thirty miles south of Bombay. "Here, in a small compass," he says, "are six or eight towns, belonging to the English; and in these towns there may be thirty thousand inhabitants; who, with the exception of about two hundred Roman Catholics, fifty families of Jews, and a few Mussulmans, are all Hindoos." He visited most of the towns and villages in the district, "preached to, and conversed with, large numbers of the people, and distributed about two hundred books. Not only were the books kindly received; but, before he left the district the people thronged around him, at different places, eagerly desirous of obtaining them. This afforded him very favorable opportunities for preaching to them, which he as gladly embraced. When his stock of books was gone, pressed by the importunities, he promised to send them more; and in fulfilment of the promise, after his return to Bombay, he sent them, by the hand of a schoolmaster, about four hundred.

In the forepart of November, Mr. Newell made a visit to Bankote, about sixty miles south of Bombay, of which he gives the following account.

"I staid at Bankote eleven days; and from thence visited the principal towns in that vicinity, and held conferences with the people in all the places to which I went. I read, also, in all those places, some of our tracts, which contain a general view of the Gospel, in a small compass; and distributed among the people copies of the Gospel of Matthew, and of the Acts, and of all the different tracts which we have published. I found the people attentive and inquisitive. When I visited the same people a second time, I generally found they had a number of inquiries to make about what they had heard before.—The town of Bankote, with its dependent vil-

town or bankote, with its dependent villages, contains about 1700 inhabitants. I distributed in this place of the Gospel of Matthew 50 copies, of the Acts 30, and 200 Tracts. I had the satisfaction of finding, that I could communicate with the people on the continent as readily, as with the people on this island, and that the people and the language are precisely the same there as here.²⁷

In December, Mr. Hall made another excursion; visited Cullian and Basseen, two large towns on the continent, the former about forty miles north east, and the latter about thirty miles north of Bombay; imparted instruction to many people; and distributed more than five hundred books.

"Our experience of this mode of laboring," say the brethren, "has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching and distributing the Scriptures and tracts. And we indulge the pleasing hope, that He, who has helped us thus far, will enable us to go on, extending our instructions and distributions farther and farther; and we would rest assured, that our labor will not be in vain in the Lord."

It is their constant daily practice to go about among the heathen, preaching more or less publicly, as opportunities offer; and distributing books to such as seem willing and able to read them. "It will no doubt," they say, "be grateful to the feelings of the Board to reflect, that five of their missionaries, in the same region, and the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the Heathen."

Among the indirect means here referred to, are the translating and printing of the Scriptures in successive portions, and the preparing and printing also of other books and tracts.

Mention was made in the Report of the last year of their having printed in large editions, the Gospel of Matthew, the Acts of the Apostles, and two tracts consisting chiefly of select portions of Scripture. They have since printed two editions, a thousand copies each, of a tract composed by them, and entitled, *The way to Heaven*; the first Number in a series of *Scripture History*; the *Gospel of Matthew*, for the Bombay Bible Society; *Christ's sermon on the mount*, partly for the Bible Society, and partly for their own distribution; a *Reading Book for schools*; and a book entitled *An easy and expeditious Method of acquiring*

a Knowledge of the English Language; designed for the benefit of those Natives, who wish to study the English Language and the Sciences. And at the last dates, they were expecting soon to print the book of Genesis, and several other tracts; and an edition of the Way to Heaven, in the Guzarattee language.

“The demand for books, they say, has been greatly increased. A large number has been distributed; and some of them have been sent to a considerable distance on the continent. A few copies of the Reading Book for Schools, were sent, some months since, to a large town about twenty miles to the east of Bankote; and were so highly approved, that they were immediately introduced into the principal schools there, and a farther supply was requested through a European gentleman residing there. The supply desired has since been forwarded. A number of Gospels and copies of the Acts, and tracts, have been distributed in the same place, through the same gentleman. He also remarked, concerning a copy of Matthew and the Acts, bound together, that an officiating Brahman of the principal temple in that place, asked for it; and it was given him on condition, that it should be publicly deposited in the temple for the use of all that might wish to read it. On this condition, it was received; and the gentleman had ascertained that it was accordingly deposited and actually read.”

The two thousand copies of *The Way to Heaven*, which they printed in two editions, were quickly distributed; and another edition was wanted.

These statements shew, in a strong light, the diligence of the missionaries, and the utility of their printing establishment. Hitherto indeed, they have received little remuneration for the expenses and labors of the press. They have done some printing however for the Bombay Bible Society; which directly served the general cause, and at the same time brought something to the funds of the mission; and they entertain the hope, that from their Book, "*designed for the benefit of those Natives who wish to study the English Language and the Sciences,*" the mission will derive no inconsiderable emolument. Copies of the book have been sent home. It is an octavo of 168 pages; and, in the judgment of your Committee, is highly creditable to the mission. But it is chiefly by supplying the missionaries with copies of the Scriptures and other books & tracts for their schools, and for liberal and extensive distribution, that their press will be an engine of incalculable utility.

The Schools of this Mission, as reported at our last anniversary, were eleven. The number has since increased to TWENTY-FIVE. The total number of pupils in these schools is not stated in any of the communications received; but we may fairly estimate those who attend constantly at nearly a hundred Jewish, and more than twelve hundred Heathen children; besides a nearly equal number, in the course of a year, whose attendance is inconstant. The system is extending, the field is widening, the number of schools and of pupils is increasing; and the hearts of the missionaries are expanding with benevolent desire and with animating hope.

In this connexion, the brethren make a statement respecting the expense of their schooling system, from which it appears, that, on an average, the teaching of a hundred boys costs the mission about eleven dollars a month, and is not likely to cost it more. Taking twelve hundred, as the total number of pupils in their twenty-five schools, the total expense for a year amounts to about fifteen hundred and eighty dollars.

It would have been gratifying to your Committee, had they been able to report a proportionate success in the design of educating children in the missionary families. But in respect to this part of the general plan, the missionaries at Bombay have not yet been so happy as to have their hopes realized; and they express concern, lest the expectations of their patrons and friends at home should not soon be fulfilled. At the latest dates, they had not more than three or four native children under their special domestic care; nor were they certain, that even these would be found eligible as beneficiaries of the sacred and particularly interesting charities, to be applied to the education of heathen children as Christians; and with specified and select names. The most assured confidence, however, may be cherished, that what can be done will be done, for carrying the design into effect; & preventing a disappointment which both the missionaries and your Committee would most deeply regret.

In the mean time, monies, specially given for this object, will be held in sacred trust; and will not, without the direction or consent of the donors be otherwise applied. It will be at the option, however, of societies and individuals by whom these donations have been made, to direct their application, as to them shall seem most desirable. Some monies, originally intended for this specific application at Bombay, have already, by direction of the donors, been transferred, for the same purpose, to Ceylon, where children can be obtained with less difficulty, and supported at less

expense. And your Committee beg to commend it to generous consideration, that only twice the sum requisite for educating a heathen child in a missionary family at Bombay, would be sufficient for the support of a school there of forty or fifty heathen children; and to the establishment of schools to any extent, for which funds shall be supplied, no obstacle is likely to be found.

In two years the schools of this mission have increased in number from four to twenty-five; and the pupils in an equal ratio. Let the present number in these schools be taken at a thousand;—let the increase henceforward be only at the rate of doubling in five years;—and let five years be allowed, as the average term of the continuance of the same pupils at the schools;—and, in twenty-five years from this time, *thirty-one thousand* heathen children will have been instructed, and issued from the schools;—and at the close of this period the number of schools will be 640, and the number of pupils in them 32,000.

Considering the wide extent of the field now opened, and the continually increasing facilities and advantages afforded, these estimates will be regarded as quite moderate. But even these supply a basis for expanded hope, and open prospects on which the benevolent mind will delight to dwell.

Slender as the probability may be, that adult Hindoos, and especially such as are advanced in years, will be turned from their vanities unto the living God; it surely is in no degree improbable, that Hindoo children, brought early under a course of Christian instruction, taught and accustomed daily to read the Holy Scriptures, and impressed with the precepts and doctrines and counsels and exhortations of the Gospel — will learn to see, to despise and to abhor the hideous absurdity, deformity, sottishness, and impurity of the Hindoo system; will become advocates for the religion of Christ; and, by the grace of God accompanying the means of his own appointment, many of them be made devoted and exemplary disciples. — Thirty thousand children, not only themselves instructed, but carrying the Bible into as many, or nearly as many, heathen families, and reading it to their parents, and brothers and sisters, and connexions, & acquaintances, will do much, even in their early years, for diffusing the light of divine truth. When attained to riper age, their activity, their influence, and their impressions upon the mass of population, with which they are intermixed, will be proportionably increased. Not a few of them may become not only heads of families, but teachers of schools, — and teachers too, possessed of much better qualifications than can now be obtained. And some of them may be catechists, and preachers, — regularly engaged, and efficient helpers in the missionary work.

Meanwhile the other parts of the system will be advancing. The missionaries, in their circuits, will preach the Gospel directly to many thousands of heathen people, and distribute the Scriptures and other books and tracts, and cause them to be distributed, throughout cities and districts and provinces, containing millions.

But the system is not to cease its operations in twenty-five years. It will then have gathered strength, augmented its resources, and multiplied its facilities and advantages, for extended and more effective operations.

[To be continued.]

From the Chillicothe Recorder.

The Synod of Ohio consists of four Presbyteries, viz. those of Washington, Lancaster, Miami, and Richland. From the Presbyterial reports presented Oct. 1819; it appears that there are, belonging to the Synod, 48 ordained ministers, three licentiates, and two candidates. Of the ordained ministers 41 are settled, & seven without charges. There are under the care of the Synod 126 congregations; of which 61 are supplied with the stated ministrations of the Gospel, and 65 are vacant. Of the latter 16 are able, and 49 unable, to support a minister. In 59 congregations, which presented reports to their respective presbyteries, there are 5167 persons in communion; of whom 844 were added last year.—The number in those congregations from which no reports have been received is unknown, but is believed to be much less than the number found in those which have reported. In 55 congregations, were baptized, last year, 100 adults, and 831 infants, making a total of 931. There have been collected, last year, from 19 congregations, for presbyteries, \$29, 93 3-4
14 Congregations, for education, 216, 37 1-2
34 do. for Missions, 467, 96 1-2
43 do. for Commissioners, 220, 64 1-2

Making a total of \$935 12

*Narrative of the state of Religion within the
bounds of the Synod of Ohio.*

The History of the Church has, in all ages of the world, presented to the view of the impartial reader a picture, which though pleasing in general, is invariably marked with some dark shades, serving to embarrass and distress the mind.

The present state of Religion within the

bounds of the Synod of Ohio bears an aspect not less promising than in former years.—Still, we have many things to deplore. In some places covert infidelity and heresy are disseminating their baneful principles and influence among the ignorant and ungodly. And though the common use of ardent spirits among professors is manifestly on the decline, yet in some places their use and influence are greater with the ungodly and profane, than in years past. In most of the congregations there is a degree of lukewarmness, and in some a few difficulties and alienation of affection are experienced and lamented. There is great reason for humiliation and reformation, from the many evils which prevail. Though sin abounds and the love of many waxes cold, we have abundant reason to thank the Lord, that our churches in general are on the increase wherever the Gospel is statedly and faithfully preached, and its ordinances administered. The concert of prayer, catechetical instructions, and other voluntary associations of a religious nature, have been generally attended to; and, as the means under God, we may attribute to them a considerable accession to the communion of the church. Some solicitude has been expressed, in various places, for the Confession of Faith, and for that description of preaching which ascribes the salvation of a sinner to the sovereign grace of God exclusively.

Upon the whole, from the increased attention to the means of grace, the solicitude of the destitute to enjoy them, and the considerable accessions to the church, together with the brotherly peace and harmony which prevail among the different classes of professors, we are encouraged to go on in the work of the Lord, pleading for, and expecting better days—times of refreshing from the Divine presence; yea, for that period when the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea.

From the Western Monitor.

Narrative of the Synod of Tennessee, respecting the state of Religion within their bounds.

The Synod are unable to give an adequate report of the state of religion within their bounds, by reason of the limited means of information now in their possession. No reports have been received, except from the Presbytery of Union in the Eastern, and Shiloh in the Western part of the state.

Although it appears, that gross iniquity abounds less than heretofore, yet we have reason to lament the prevalence of vice in a variety of forms. In some parts intoxication, profanity, sabbath-breaking, neglect of public worship, or a willingness to continue unsupplied with the preaching of the gospel, characterize the inhabitants; and some individuals are still involved in the darkness of infidelity. More generally, however, these evils are giving place to things of an encouraging nature.

There has been, on the whole, an increased attention to the stated worship of God; and, if no remarkable revival can be recorded, the additions to the church have been very considerable in that silent and gradual manner, which promises, in proportion to the numbers received, at least equally to advance the interest of Christ's kingdom. Sacramental occasions have been attended by crowded, solemn assemblies; and the stated preaching of the word has been the means of exciting more general attention to the things of religion. Some appear to have become recently the subjects of divine grace, who a little while ago were rarely seen in the gospel sanctuary. Backsliders, also, have in many instances been reclaimed. Apostacies have been rare. Harmony among professors has gained ground. Religious reading is becoming more prevalent. To this the circulation of Tracts has not a little contributed; and the wisdom and usefulness of this method of promoting religious knowledge and practice more abundantly appear, the more it is tried. Sabbath schools for the instruction of the ignorant, and especially of people of colour, have been numerous and profitable. In several instances black men have been useful teachers. The desire and pursuit of the vain amusements of the world have generally been on the decline. The attention of the ministry and of professors has been more attracted to the importance of promoting the education of poor and pious young men for the gospel ministry; and the people of our congregations have discovered a growing sense of the necessity of contributing of their substance to this essential demand. On the Monday after our synodical sacrament at Maryville, the liberal contribution of sixty-two dollars and seventy-five cents, was received for the missionary fund of the General Assembly. The catechising of the children and youth has been more attended to by both ministers and elders, with encouraging circumstances of advantage; and in some congregations Bible classes have been formed, and the study of the Scriptures prosecuted with diligence. In most of the churches, from which we have information, the concert of prayer on the first Monday of every month, has been punctually observed by a few individuals; in some by more; but too generally neglected, even by the man-

Maryville, Oct. 20th, 1819.

**On Wednesday, the 13th Oct. the Annual Meeting of this Institution, was holden at the Brick Church, in Knoxville, when the Committee of the Society presented the following*

The importance of forming a permanent fund to be employed as a capital in the purchase of new Tracts, as fast as the old supply should be expended, eagerly engaged the attention of your Committee : and some plans had been proposed for effecting the object, before the communication we have mentioned, was received from Dr. Coffin. The Committee take this opportunity to press the subject on the attention of the Society, and of the public. The object of the Tract Societies, is to convey religious truth in a cheap and agreeable dress, to those classes of the community, which do not possess the ability or inclination to seek it in a more expensive and forbidding form. Experience has shown, both in Europe and in this country, the excellent effects of the plan. These little messengers of the truth have entered alike the mansions of the great, and the habitations of the humble. They have often found their way into corners and recesses, where no other preacher ever entered, and have there awakened the slumbering conscience, and excited the resolution of amendment. Like wisdom as represented by the inspired writer, they have also taken their station "in the top of high places, by the way in the places of the paths;" they have "cried at the gates, at the entry of the city, at the coming in of the doors;" for it has been a laudable practice of Tract distributors, to place them abundantly in Steam Boats and other places of public resort. If, then, Tracts are useful, it is desirable to adopt some plan for their continued distribution. It must strike every mind, that this distribution can be most effectually made, by means of a permanent fund. Indeed, this seems the only practicable plan of proceeding. For the printers of the Tracts will not be disposed to send them on a credit, at a great distance, to persons with whom they are wholly unac-

The Committee cannot conclude, without expressing gratitude to God, that his Providence has so far blessed their exertions; and their satisfaction that so much interest has been excited in this section of the country in the distribution of Tracts. Knox county numbers three Tract Societies. Blount, it is believed, contains the same number; and there is at least one, in the counties of Roane, Rhea, and Bledsoe, respectively. There are, probably, some others in the upper part of the State, of whose existence we have no certain information. Some of these Societies have been established very lately, and several of them consist of females. It is hoped that the various gentlemen to whom circulars were addressed at the organization of this Society, inviting their co-operation in the formation of Auxiliary Tract Societies within their respective limits, will not disappoint the expectations which were then formed of their good dispositions. And the Committee, in the name of the Society, invite all who wish well to the cause of truth, and to the everlasting happiness of their fellow-men, to unite their exertions with those of the Society in this good work, and thus to "come up to the help of the Lord, to the help of the Lord against the mighty."

For the Boston Recorder.

As in former years the journals of our Missionaries have evinced that they were faithful and successful; so in the last we can see that God has not ceased to be gracious. The Society expect to learn what missionary services have been performed since the last report was submitted to them, or are now performing. Some of the journals have not been received, & some of the missions are not finished. From the journals which we have, it appears that the Missionaries have preached 629 sermons, baptized both children and adults, administered the Lord's supper divers times, attended conferences, prayer-meetings and funerals, visited more than a thousand families, also many schools and the sick, & distributed the books committed to them, and formed libraries, and performed all those services which are expected and required of Missionaries. It will be recollected that several of them are on the five year's establishment.

Rev. Fifield Holt, of Bloomfield, Maine, has completed his mission of ten weeks.—His journal wears a different aspect from former ones; an heart enlivening and joy diffusing aspect. His labors have been blessed more than usual. He rejoices to communicate the pleasing intelligence. Take the account from him: "God has been giving some refreshings from his presence in this vicinity; the hearts of his friends have been revived; and some of his enemies we believe, have thrown down the weapons of their rebellion, and enlisted under the banner of his Son. In Madison, Anson, Solon, Emden, Bingham, Moscow, and the settlements above, there has been a special attention to the things of religion. In New Sharon, Industry, and Chesterville, a good work has prevailed, and some excitement have appeared in several other towns and plantations. God has, we believe, enlarged the borders of his kingdom, and permitted us to see and hear things good to be told. But the enemy has been engaged to sow his tares. In some places much error and delusion has prevailed; we have reason to fear many are deceived." Most of the ten weeks, he informs us, was spent in Anson and Bingham. In the latter place, it was judged, that more than thirty persons were awakened at one prayer-meeting.—He admitted twenty-three to the fellowship of the church. Many also joined the Methodists; and some the Baptists. In Anson, he states, there has been a very interesting, though not so extensive a work.—Preaching seemed to be peculiarly blessed. At Carrytunk he preached with effect, and admitted thirteen to communion. He preached also in Industry, Temple, Chesterville, Freeman, New Portland, Starks and Madison. He writes: "The calls for missionary labors are numerous and pressing; and the people, at least some of them, seem grateful for the favors they receive. There are many illiterate erroneous preachers in this part of the country; and some who are by no means well reported of by them that are within or without. But there is a strange enthusiasm to hear every thing that is new. I am more and more satisfied that good missionaries are needed; and that, with all the unpleasant things they have to encounter, they may do much for the advancement of Zion. We want some good, active, courageous, persevering men to be stationed in this vicinity, and preach in several towns. If we could have some that would never sleep, fewer tares would be sown." He closes with remarking: "How much good

Rev. Josiah Peet, of Norridgewock, Me. has finished his mission of ten weeks. He labored in Mercer, East Pond Plantation, or Vassal Slip, in Old Point, so called, Madison, Solon, Anson, Fairfield, and Bingham. In Old Point, he observes, that the attention to the word was powerful, and that not less than twelve or fifteen obtained an hope in Christ. He found in Madison, increasing attention to the things of religion, larger numbers attended public worship, and some joined the church. With respect to the towns in which I have labored, he observes, "that greater numbers have attended upon the word preached than formerly; and they have evidently heard with more attention, solemnity and feeling, than has been usual, even in those places where there was no special revival. Application for my services have been more numerous & more pressing. On the whole, this has been to me a more than usually interesting mission, and I am glad that I can state for your encouragement, as well as my own, that a wish to enjoy a preached gospel appears to be increasing."³

Rev. Abijah Wines, residing at Hampden, Me. has finished a mission of twelve weeks. The places where he labored are Hampden, Frankfort, No. 2, Cape Cod settlement, Penobscot, and Brooksville. He draws a melancholy picture of that region: "Hampden, containing 1600 inhabitants, are generally Methodists: there are three churches, a Methodist, Congregationalist, and Baptist. Two years ago there was a revival of religion among the Congregationalists. Nothing special at present; no settled minister. No. 2, eight miles west, contains fifty families, destitute of the gospel. Carmel, twelve miles north-west, 20 or 30 families, poor and destitute. Frankfort, seven miles south, contains 1600 inhabitants; a growing place. The people are mostly Methodists and Free-willers: a few Congregational families: they have no settled minister: the people are wretchedly ignorant of divine subjects. Orrington opposite Hampden, contains 12 or 1400 inhabitants, almost all Methodists: the people lamentably ignorant of spiritual things. Penobscot, considerably settled, almost all the people are Baptists and Methodists; a few Congregationalists. Brooksville, adjoining Castine, Congregationalists and Baptists. There is a small Congregational church. The country round on every side for fifty miles, is, in a spiritual view, fitly represented by the sluggard's garden, described by Solomon. This country is deplorably destitute of religious books."

Rev. David H. Williston has performed a mission of twenty-five weeks in the Northern parts of Vermont, where for years he has been wont to labor.—The Trustees received a letter in October last from the Coos Association, stating the deplorable moral condition of several counties with which they were connected, and urging relief, if possible, upon our particular attention and notice; on which a second mission of fifteen weeks was given to Rev. David H. Williston, to be performed near Connecticut river in Vermont and New Hampshire; to which he added two weeks for the distribution of the books which did not arrive till near the close of his mission. This missionary writes thus: "Though I cannot speak of any extensive revivals of religion in the Northern parts of Vermont and New Hampshire, still, I think, I may safely assert that there is an increasing desire to hear the word. During more than seven years spent in missions, I cannot recollect any one period when people have been so willing to press through difficulties and surmount obstacles in the way of their getting to meeting, as they have been on my last mission. Nor have I ever, that I can recollect, in the course of the seven years, spoken to assemblies more solemn than I have had the pleasure of addressing during the last forty-two weeks; and if I have ever been useful on any mission I cannot but fondly hope the last day will show that I have been on this. There is also in addition to an increasing desire to hear the word an increasing willingness to put forth the hand for the support of the gospel. Many societies and towns, which a few years ago felt as though they could do nothing towards supporting the gospel among themselves, now feel that they can; and they appear to feel more and more that money so expended is not thrown away. One of the ways in which Missionary Societies are doing great good, is this; in stirring up towns, societies and individuals, to help themselves. The attention to Sabbath Schools is in this region rapidly increasing, and bids soon to be extensively and immensely beneficial. It is astonishing how willing and how anxious youth and children are to commit portions of the Bible to memory. Though missionaries may sometimes find things to discourage and distress them, the Societies, in whose services they labor, have no reason to relax their exertions in the least; but, may I not say, there are infinitely weighty reasons why they should greatly increase them. How can we better lay out a little of that which the whole

Rev. Philip Spaulding, of Jamaica, Vermont, has had a mission of ten weeks given to him in that state. His journal has not been forwarded to the Committee.

(To be continued.)

For the Boston Recorder.

The Domestic Missionary Society, for Massachusetts Proper, recently organized, must be acknowledged as the fruit of our foreign operations and comes before the public with its proposals and claims, in the expectation of sharing its patronage, and of *increasing*, rather than *diminishing* the attention given to other charitable objects. You have already published its first annual report, and for your remarks accompanying it, the Directors feel indebted. They doubt not your readiness to appropriate a portion of your paper to its concerns. And *their duty* is to give it, in the eye of the public, its due importance.

The numerous Board of Directors of this Society (24 in number) are pledged, by their acceptance of the appointment, to act efficiently for its prosperity. The Committee, to whom they have entrusted the executive business of the Board, place great dependence upon their co-operation. They will not fail to explain the objects of the Society, and to present its importance; to *solicit funds*, to notice the department of our Missionary counsel to impart to their Committee reasonable counsel. This is here said, because the Board meet but seldom, and *it is here said, because the meeting will, seldom, if can be obtained. The* who have contributed for other charitable objects, will promptly aid this, without any special solicitation. But many have refused to give to Foreign Missions, and pleaded in excuse, that charity should begin at home. To such, very particular application should be made. They now have the opportunity to prove their sincerity—the very opportunity which they have *professed to desire*.

At the close of your reasonable remarks, you state: "The Treasurer of this important Society has received but \$272, 65 during the year!" You take the fact from the Report, & did well to publish it. A little explanation, however, is due.

The Society was organized in June, 1818.—The first meeting of the Directors was in the succeeding Oct. The first meeting of the Executive Committee was in Dec. And the delay, in printing, such, that the Sermon and Circular, on which dependence was placed to bring the Society before the public, were not distributed till January and February, and probably, some did not reach their destination till March. In June, the first annual meeting was holden; and no monies were included in the Treasurer's Report, except what had been forwarded *previous* to the time of meeting. Even what was paid on the day of meeting, could not be included, as the Report had been previously presented to the Auditor, and accepted.

This statement will satisfy those, who forwarded their contributions at the time of the annual meeting, and who have been surprised at not seeing them acknowledged in the Treasurer's account. It will be gratifying to know, that what has since been received, added to the balance then on hand, exceeds 400 dollars. This income is proof that the Society has found a place in the affections of the Christian community, and constitutes a pleasing earnest of more liberal supplies.

It is regretted that ministers have, in any instances, been timid in presenting a new call before their people. Were the call for alms in their own behalf, the case would be different.—But the call comes from the abodes of the needy. Ministers act as their organ in presenting it to the churches. God notices "the cheerful giver;" and many will rejoice in the opportunity of acting. *More confidence on this subject is needed.* Experience will teach the liberal man, that the Lord will reward him, fill his basket and his

ly before the public. It is simply this: To supply the destitute within our own limits, with regular religious instruction. Tho' the plan is noble, its execution presents no herculean task. Execution is easy; means are ample, and are commanded. Look at the following statement, and be encouraged. In view of it, if

Taking the Register for a failure in covering, at the thought of it, blushing
ciently accurate in calculation, and if me-
merical exactness is a value in which ed,
ed, we find the number of professed no-
ties 364—omit 64—this will leave the re-
reckoned at 300—From these will ex-
the supposition that they are only able to
care of themselves, 100—200 now remain
which we look for help. Put the average
ber in these churches at 100; The average
municants then is 20,000; The number of
contribute 25 cents annually, to the fam-
Society, and its income would be \$5,000
And is this impracticable? Have three cen-
cants already so exhausted their resources
they cannot obtain the additional sum of five
five cents? Where is the church that will
to give this sum? Can the individual mem-
found, who will seriously say, I cannot give
sum, even for the sake of finishing the
tute, with the same religious feelings un-
interruptedly enjoy? But the predic-
ulation is much too low. It seems, how-
show, at once, how entirely practicable
benevolent plan of the Donaghy

Look next at the appropriation of these five hundred dollars. The number of the destitute who need help, to a greater or less extent, is so great that the number need not materially vary from four hundred. The above sum would give to each of these destitute places 125 dollars annually. In the first instance, quite a number of these men would be ministered immediately, with the prospect of being soon able to support him, without any need of charity. Others, might enjoy preaching for a part of the time, while their strength would be increasing, the prospects of the whole sum would be brightened, and the State present the fine spectacle of a whole community, well supplied with regular religious instruction. How joyful to anticipate such a result. It may be effected by a little effort and prayerful persistence. With this result in view, the Society may claim, and feels confident, that no other valuable object will be robbed, even by a moderate appropriation than the one above specified.

But liberal contributions are not the only way we need, in this important concern. We need the proper men, to engage as Missionaries. Several are now employed in the service of the Society, there is no prospect of obtaining a sufficient number to meet the demand. *What can be done?* Disciples of Jesus be active in prayer, that the number of faithful ministers may be increased. Plead at the throne of God for the wants of the churches—the wants of par-

In the present deficiency of foodstuffs and preachers, we must call upon these vineyard and pastoral charge. Let the churches contribute ministerial labor by permitting their pastors to be gone a Sabbath, to supply the place of one who may be spared, and who may be able to go on a tour of a month or so, if the Lord will, may be done. The practice is already in vogue in Berkshire County. Let it become general. Ministers are earnestly requested to attend to this plan without delay. The best knowledge of the situation of the needy, with their names and immediate vicinity, and are desired to make the arrangements, and to inform the Committee, whose assistance they can in this way obtain, and which it may be expected.

Another reason why this method should be pursued, arises from the expression of settled pastors, in the duties of their sacred work, in the discharge of duty in many of our places, is attended with great difficulty. The best of our young men, may be incompetent from the want of experience. Let us have been in active service ten or twelve years, and prepare the way for the entrance of your younger brethren. Let us be a month among a people enabled by the gift and impoverished by a neglect of the gospel, and they will return to their own charges with humility, gratitude and zeal, and be prepared to prize the blessings of peace, and to express an increased interest in the Society.

As this communication has already proved unexpected, and it is feared, to be of no great length, it can be added only, that the efforts of the Domestic Missionary Society, to all attention to interfere with the concerns of the parish, in the quiet enjoyment of minister and people. Their design is to heal, to bind, to strengthen the things which remain, to be ready to die; not to make inroads, create dissensions, and fan the flame of division. We are, therefore, in the vicinity of the places, where Missionaries are employed, respectfully solicited to further the designs of the Society, by imparting the best advice and sympathy.

JOHN K. F.

BOSTON, SATURDAY, NOV. 27, 1886.

We should certainly make a sacri-
fice of our personal feeling, and shew ourselves worthy
regard to the object of Domestic Missions
declined inserting the Communicant's
rev. Mr. KEEF, found in the preceding
"this day's" paper. Should our readers
do long at the first glance of the eye, they
be assured that, feeling as they ought, they
to rise from the pursuit of it with re-
account of *mispent time*.

Who can bear the Christian name and not be actuated by the spirit of Christ, in rebuking, if he can contemplate the sufferings of Zion without emotion, and hear the cry of his brethren for help, without an effort to afford relief. What if more than forty times the Commonwealth had been laid in ashes by a relentless incendiary, and an appeal made to the more favored part of the public, to succor the impoverished inhabitants of those regions, by the means of sustaining life and repelling desolations, is there a man, woman or child, who would turn a deaf ear to the call, or not be warned, be ye filled," and yet refuse to provide food and clothing?—No! such wanton destruction of property and comfort would soon upon all the effective sympathies of our race, and we should glory in denying ourselves, and afford relief to the unhappy sufferers. So common distastes of humanity be more common to Christians, than the authoritative rebuke of Christ himself, "Feed my sheep, my lambs"! Shall our feelings be so quickened by the tale of temporal distress, and so unfeelingly when the groans of dying millions upon the ear, and the everlasting mourning, penitient, destitute of the means of relief before the eyes? Is the destruction of property much more deplorable than the destruction of souls? Is the devouring element that consumes a ravages in a few hours, so much more

ORDINATIONS.

Ordained at Waterford, Vt. on the 6th Oct. last, Rev. Reuben Marm, over the Congregational Church and Society in that place. Introductory prayer by Rev. Mr. Fairbank of Plymouth, N. H. Sermon by Rev. Mr. Sutherland, of Bath, N. H. from Luke viii, 18, "Take heed how ye hear." Consecrating Prayer by Rev. Mr. Worcester, of Peacham, Vt. Charge by Rev. Mr. Goddard, of Concord, Vt. Right hand of Fellowship by Rev. Mr. McKee, of Bradford, Vt. and Concluding Prayer by Rev. Mr. Powers, of Haverhill, N. H. May the blessing of God accompany the auspicious services of the day.—[Communicated.]

Ordained, Oct. 20th, Rev. Alpha Miller, over the Congregational Society of Bridgewater, Oneida county, N. Y. Sermon by Rev. Asahel S. Norton, D. D. of Clinton.—ib.

Ordained, June 13th, by the Presbytery of W. Tennessee, Rev. Andrew K. Davis, as an Evangelist. Sermon by Rev. Dr. Gideon Blackburn, Nov. 3d, the Rev. Bela Kellogg was installed Pastor of the Third Church and Society in Farmington, (Conn.) Sermon by Rev. Mr. Porter, of Farmington, from 1 Cor. ii, 3.

At Hampton, on the 27th ult. Mr. John Payne was publicly set apart to the work of the gospel ministry, in the Baptist connection. The North Church and Society in Newburyport, (late Dr. Sprague's) have unanimously voted to give the Rev. LUTHER F. DIMMICK a call to the pastoral charge of said congregation.

The Connecticut Society Auxiliary to the Baptist Board of foreign missions, held their annual meeting at Suffield on Wednesday the 3d inst. The following paragraph is extracted from a letter forwarded by one of the Female Mite Societies. It contains a *Bible argument* against relaxing our energies, while we believe in a superintending providence.

"We hope not to withhold our offering on account of the embarrassment of the times, believing that giving does not impoverish, and that if we withhold more than is meet it tendeth, poverty. We remember the case of the ancient Israelites, who on account of their pressing circumstances refused to bring their tithes into the store-house of God, and for this very reason God made them poorer still. He smote them with blasting and mildew, and cursed the fruits of the earth for their sakes, and when they complained, his only reply to them was, to do their duty.—Bring, says he, all the tithes into the store-house, that there may be meat in my house, and prove me therewith, and see if I will not pour you out a blessing that there shall not be room to receive it." The application of the foregoing sentiment was made in their communication, which was twice the sum contributed last year.—*Connecticut Times.*

The New-England Tract Society.

Though the second Tract Society, in importance, in the world, has only commenced its operations. It has, indeed, forty Depositories in different and distant States, but the Committee writes, in their instructions to the Agent, "instead of forty, we want two hundred." To show what the Society contemplates, as the field of its future operations, and also who may, and who ought to aid it by contributions and donations, the following places are mentioned, as places of deposit, as soon as suitable persons are found to become Agents, and the funds will admit:—

Maine, 5, at Hallowell, Camden, Castine, Machias and Eastport.—New-Hampshire, 7, at New-Ipswich, Hopkinton, Antism, Haverhill, Claremont, Hillsboro' and Salisbury.—Vermont, 2, at Bennington, Rutland, Vergennes, Burlington, Danville, Randolph, Westminster and Wilmington.—Massachusetts, 13, at Great-Barrington, Pittsfield, Springfield, Brookfield, Worcester, Belchertown, Princeton, Sturbridge, Framingham, Wrentham, Plymouth, Barnstable and Taunton.—Connecticut, 13, at Salisbury, Litchfield, New-Milford, Danbury, New-Hartford, Enfield, Stafford, Pomfret, Windham, Norwich, Colchester, Saybrook, Middletown.—New-York, 25, Newburgh, Poughkeepsie, Hudson, Catskill, Albany, Troy, Saratoga Springs, Granville, Crown Point, Plattsburgh, Chenango, Oswego, Ithaca, Buffalo, Batavia, Rochester, Canandaigua, Cayuga, Onondago, Herkimer, Johnstown, DeKalb, Dunesburg, Cooperstown, Fabius.—New-Jersey, 10, at Newark, Patterson, Morristown, Princeton, Trenton, Bethlehem, Monmouth, Dover, Sweedborough, Salem.—Pennsylvania, 10, at Philadelphia, Columbia, Carlisle, Somerset, Pottsville, Brownville, Harrisburg, Danville, Wilkesbarre, Meadville.—Delaware, 5, at Wilmington, Salisbury, Dover, Fredonia, Broadkill.—Maryland, 10, at Princess-Anne, New-Market, on the east of the Chesapeake, Hillsboro', Frederick, Havre-de-Grace, Baltimore, Annapolis, Newport, New-Market, Elizabethtown.—Virginia, 7, at Richmond, Norfolk, Petersburg, Williamsburg, Winchester, Staunton, Hot-Springs.—North-Carolina, 8, at Edenton, Newbern, Wilmington, Fayetteville, Raleigh, Chapel-Hill, Halifax, Lexington.—South-Carolina, 4, at Georgetown, Columbia, Beaufort, Camden.—Georgia, 5, at Augusta, Columbia, Louisville, Milledgeville, St. Marys.—Kentucky, 4, at Washington, Lexington, Frankfort, Louisville.—Tennessee, 2, at Nashville, Clarksville.—Ohio, 6, at Marietta, Gallipolis, Athens, Xenia, Columbus, Warren.—Missouri, 1, at St. Louis.—Illinois, 1, at Kaskaskias.—Indiana, 2, at Clarksville, Vincennes.—Michigan, 1, at Detroit.—147 Depositories wanted in the U. States!

It will be seen that this is a great work; that many Ministers must be made life-members; or one-third of their monies to the great object; that many benevolent individuals must, each of them, print a Tract; that all hearts must beat together, and all hands take hold of this mighty engine; that all distinction of sects must be lost in this Christian enterprise, and the boundaries of States forgotten in this national object.

Any information relating to suitable persons to become Agents, or any proposals from such persons, and any suggestions of objections to the places mentioned, with the names of better places, may be addressed to FLAGG & GORD, Andover.—For the Recorder.

Literary.—Now in the press, and will be published in a few weeks, *Elements of Geography, ancient and modern*, with an Atlas, adapted to the use of Academies and Schools, containing nearly 400 pages 12mo. By Joseph E. Worcester, author of the Universal Gazetteer and of the Gazetteer of the United States. We are happy to have the opportunity to announce the above work to the public. Mr. Worcester has deservedly acquired high reputation for minute, accurate and universal knowledge of the science of Geography. The works which he has already published, are a complete guarantee that he will spare no labor or expense requisite to make his publication valuable. His *Universal Gazetteer* is decidedly the best work of the kind in the language. The *Gazetteer of the United States*, an enlargement of the same work so far as it respects this important section of the globe, contains such a mass of valuable information to be found nowhere else, is so well executed as to paper and type, and sells at so reasonable a price, that we cannot but recommend it to every one, who wishes to know the real state of his own country, and to possess a cheap and convenient manual from which such knowledge may be obtained. The *Elements of Geography, ancient and modern*, though a school book, will not be a mere compilation from the labors of others. We have no doubt it will be found an original work—original in its plan, in its execution, and in the fact that it is derived from original authorities. We shall be pleased also to see a work of this nature, of the proposed size in which Geography is brought forward to the present period, and the student is taught the real situation of the world as it is at this moment.

Colonization.—The papers contain a second letter from President Boyer, of Hayti, representing the advantages which will accrue to the free people of color in the United States, who migrate to the Republic of Hayti, in preference to Africa. He has also transmitted to a New-York merchant, two hogheads of sugar, of his own manufacture, the quality of which, he says, he hopes to improve in a short time; adding, that all the inhabitants of the Republic were endeavoring to improve the quality of their produce.

The free blacks of Philadelphia have unanimously protested against the execution of the plan to colonize them in Africa; and have expressed their determination to discountenance it. Their attention, it appears, is turned to Hayti; and we learn, that some of them emigrate thither in almost every vessel which departs from the United States. Many we know have sailed from this port.—The blacks appear to prefer the part governed by King Henry; and the colored men that presided over by Boyer; in both of which, we are assured, there are just and equal laws, impartially administered; excellent institutions of instruction, humanity and religion; and where facilities are given to industry in the acquisition of titles to lots of the most luxuriant soil the sun shines upon.—*Centinel.*

From the verdict of a Jury of Inquest, it appears that a murder was committed about four miles from Columbia, S. C. on the body of a female slave, by her owner, Christianna Hornsby. It is with emotions of deep regret that we state, that such is the law of South Carolina, that should the accused be found guilty in a court of Justice, no other punishment could be inflicted than that of a fine. Shame on the framers of such a law, shame to the man who could be so far influenced by interest and prejudice, as to give his vote in favor of a law which would be a disgrace to any country.

Letters from Havana mention, that in one day there arrived in that port no less than 598 slaves from Africa. Most of these it is said find the consummation of their servitude in the territories of the United States!

Promptitude.—On Monday night the store of Mr. Howard, in Court Street, was broken open, and Jewelry, &c. to the amount of 6 or 800 dollars stolen therefrom; and before 9 o'clock next morning, Mr. Read had the thief and property in custody.

Fire.—On Sunday last, during divine service, the public house of Mr. George Downer, in Canton was entirely consumed by fire; and the Hat Factory of Mr. Samuel Capen, was pulled down, to prevent the fire from communicating to his house, which received some injury.

Another great fire.—Nearly sixty dwelling-houses and stores, an academy, and many out-buildings, situated on Water, State, Church, Union, Washington and Front Streets, in the city of Schenectady, N. Y. were consumed by fire on the night of the 16th inst.

The house of Mr. Alden, situated near the dividing line of the town of Randolph and Bridge-water, was entirely consumed a few days since. Mr. A. had just finished building the house, which contained a quantity of shavings. The fire is supposed to have been communicated by some of his children, one of whom perished in the flames.

FOREIGN NEWS.

LATEST FROM SPAIN.

We learn, (says the New York Mer. Adv.) from Capt. Hudson, who arrived yesterday from Gibraltar, which place he left on the 13th ultimo, that Capt. Read, of the Hornet, was still at Madrid, but was expected at Malaga on the 20th, whither the Hornet was about to proceed to receive him on board, and thence directly for the United States. It was understood that on the receipt of the dispatches by Capt. Read, the American minister intimated to the Spanish government, that he would then await their determination as to the final ratification of the treaty, for the period of nine days.

From the Correspondent of Merchants' Hall, Gibraltar, October 12th.

"Letters from Madrid, by the Monday's Post, state, that ten days had been given the Spanish government to accept or reject the treaty; and that no answer would be considered a refusal—when Capt. Read would immediately leave Madrid for Malaga, where the Hornet, it is said, is ordered to proceed. The time expired on Sunday last.—A report is in circulation that the Florida were ceded two years since, by a secret treaty, to Great Britain, who is to receive them unincumbered, or an equivalent therefor.—The sickness increases at Cadiz; last accounts state the deaths at ninety per day, and 10,000 sick! The health of this garrison was never better than at the present moment.

Our last accounts from continental Europe, indicate some uneasiness, in settling the affairs of the minor principalities of Germany. One account states, that a serious quarrel had arisen out of the Carlsbad conferences, between the King of Bavaria, and the Elector of Hesse; the former having obtained at Carlsbad the cession of Hanau, and the latter, declaring that he will not give up a single village of his territories. It is added, that in consequence of this difference troops were marching on both sides. In Prussia also, as well as Germany, discontents continue to arise, and fresh augmentations of the military force are found necessary, to check the progress of democratic or rather revolutionary sentiments. Russia is increasing her military force by a fresh requisition of 160,000 soldiers; these joined to the established forces, will make the effective military strength of Russia to consist of little short of 900,000 men.

ARRIVAL OF THE HORNET.

Treaty not Ratified!

By gentlemen who came to town on Thursday evening from New-York, we learn, that the ship of war *Hornet*, arrived there on Tuesday, in 29 days from Gibraltar—and Capt. Reid immediately proceeded for Washington with his despatches—that the Treaty was not ratified, but Mr. Forsyth remained at Madrid, and the Spanish King still talked of sending a special Envoy to Washington.

A WORD IN SEASON.

To prevent disappointments, which have heretofore occurred, we would again request those persons who contemplate commencing a subscription for the next Volume of the Recorder, to give information thereof either to the Editor or one of his Agents before the last week of December, as but a small number will be printed over those actually engaged when the Volume commences. Persons who now receive the paper will find it continued to them, of course, except those who have ordered it stopped, or who have permitted their accounts to remain two years unpaid.

Our Agents will use the necessity of giving early notice, whether they wish to continue, enlarge or diminish the number of papers now sent to their order.

To Readers and Correspondents.

The Correspondence between Jordan Lodge of Free Masons and Rev. Daniel Poor, Missionary at Ceylon, is received, and will appear in our next.

An Obituary Notice of the late Rev. JONATHAN SCOTT, of Minot, is received, and will appear in our 50th number.

OBITUARY.

From the Portland Gazette.

In our last paper we mentioned the lamented death of the late Rev. President APPLETON of Bowdoin College, which took place at Brunswick on the evening of Friday, Nov. 12th, at the age of 47.—We are able to present our readers with the following brief particulars of his life:—

President Appleton was born at New-Ipswich, in New-Hampshire, Nov. 19, 1772; graduated at Dartmouth College in 1792;—after being 2 years employed in the Office of Instruction at Dover and Amherst, N. H. and pursuing the study of Divinity about nine months, with the Rev. Dr. Lathrop, of West Springfield, Mass. he commenced preaching in the summer of the year 1795. In February, 1797, he was settled as successor to the Rev. Ebenezer Thayer in the ministry at Hampton, N. H. where he continued several years, increasing in the affections of his people, and in the estimation of the public, and acquiring a solid and extensive reputation, as so able and accomplished theologian. He was afterwards a candidate for the chair of the Theological Professorship at the University of Cambridge. Upon the decease of the Rev. Dr. McKees, in 1807, he was chosen President of Bowdoin College, and on his acceptance of that office removed to Brunswick in November of the same year. His sickness commenced in May last. He left a widow, the daughter of the Hon. Robert Means, of Amherst, N. H. (to whom he was married in 1800), and five children—two sons and three daughters. He received the degree of Doctor of Divinity from Harvard and Dartmouth Colleges; and was appointed to preach the Election and Convention Sermons, in 1814. Among his other public performances are the Discourses he delivered before the Massachusetts Society for the suppression of Intemperance, and the Society for the promotion of Christian Knowledge, the Board of Commissioners for Foreign Missions, and the Maine Missionary, Bible and Peace Societies. Several of his occasional funeral and ordination Sermons are also published. The annual addresses he was in the habit of delivering to the several successive classes of graduates at commencement, under his presidency, have attracted a very strong degree of general attention and admiration. They were on a variety of subjects, each marked with peculiar features of discrimination, and all treated with his characteristic force, precision and ability. It is understood, that he had yielded during his illness to an application from the graduates of the Institution for their publication; and that a selection of his sermons was also made by himself, adapted to form a volume for the press.

Of the merits of the revered and beloved head of our young and growing institution—the apostolical simplicity and discreteness of his character—the purity of his excellent spirit and the energy of his profound and comprehensive intellect—the ardor of his zeal in the cause of religion and his devotion to the interests of literature and humanity, we forbear to speak. The best attestation of their importance is perhaps expressed in the general sense of the irreparable extent of their loss. We trust that some suitable tribute to their worth will be presented to the public through the medium of the press. The most precious monument to his memory is the prosperity of the Institution lately under his care, and which has never flourished more than towards the close of his presidency. May his prophetic dying declaration be inscribed upon its walls—"God has taken care of the College, and God will take care of the College!"

His remains were respectfully interred on Tuesday last at Brunswick, near those of the former President. The solemnity of the occasion drew together a number of gentlemen, besides those belonging to the boards, from a considerable distance, notwithstanding the weather. The services were performed in the meeting house. The prayer was made by the Rev. Mr. Gillet, of Hallowell. An appropriate discourse was delivered by the Rev. Mr. Tappan, of Augusta, adding to the peculiar reflections suggested by the occasion, a judicious sketch of his character, and many interesting particulars of his sickness.

Meetings of the Boards of Bowdoin College are advertised to be held at Brunswick, on Wednesday, the 15th of December, for the purpose principally of supplying the vacancy, which it is the interest of the institution, &c. was the desire of the late President, should not long continue.

DEATHS.

In Boston, Mr. Samuel N. Fowler, aged 27; Mr. James Nicholson, aged 56; Mr. Michael Roulstone, jr. aged 21; Julia Maria Spear, 29.—At Charlestown, Joseph C. D. Edmonds.—At Roxbury, Mrs. Elizabeth Hearsey, aged 38.—At Dorchester, Mrs. Patience Capen, aged 86.—At Berwick, Me. Mrs. Sarah, wife of Rev. Joseph Hilliard.—At Hartford, Mrs. Elizabeth Leffingwell, aged 28; Mrs. Barrett, wife of Mr. George Barrett.—At Norway, Mr. Joshua Crockett, aged 54.—At Scarborough, Rev. Benj. Chadwick, aged 74.—At Fryeburg, Mrs. Elizabeth Dana, aged 35.—At Concord, Mr. William Ballard, aged 19.—Drowned, in Providence River, Mr. James Arnold, aged 25, a native of England.

At Utica, N. Y. Mrs. Hannah Mott, aged 106 years, who never, but in one instance, in this long life, employed a physician. At Elizabethtown, N. J. Gen. Amier Gautier, aged 102. He was of the schools of Louis XV. and XVI. and his loyalty never forsook him.

In Princeton, Oct. 24, much lamented, Lydia Brooks, wife of James Brooks, Esq. aged 45. In Brookfield, Ms. Sept. 6th, Dea. Nathan B. Ellis, aged 55; an exemplary man and a humble Christian. During his illness, which was long and painful, he manifested the utmost patience and resignation to the Divine will, and in view of his approaching dissolution could commend the companion of his youth and the children of his affection to the care and protection of Him, who has declared himself the Widow's God and the Father of the Fatherless; and with confidence could affirm, that he knew "in whom he had believed, and that he was able to keep that which he had committed unto him against that day."

Two brothers, named Giles and Aaron Adams, (the latter deaf and dumb) were drowned on the 13th, by the upsetting of an open boat in crossing Ipswich bar. They were sons of Mr. Daniel Adams, Jun. of Newbury.

In Waynesboro' Geo. about the 20th ult. Mrs. Caldwell, relict of the Rev. Ebenezer B. Caldwell, who died on the 4th of August last.—Short has been the pilgrimage of these servants of the Redeemer, and their labors in his cause, have been terminated in the morning of their lives; the influence however of their example it is hoped will extend to the latest generations.

The sickness at New-Orleans.—A letter from New-Orleans mentions that the Sextons of that city, in a report to the Mayor, state that upwards of twelve hundred bodies were deposited in the grave yards in the course of 60 days! The number buried, during the most fatal 60 days of 1817, is stated at 400.

A POEM.

ON the Pleasures and Advantages of True Religion; delivered before the United Brethren's Society, in Brown University, on their Anniversary, August 31, 1819. By Rev. Daniel Huntington, A. M. For sale at the Recorder Office, price 12 cents. An Extract from which will be found in the last page of this day's Recorder.

RETURNED.

MRS. MARY S. SMITH, informs her friends and customers, that she has re-opened her shop of English Goods at No. 15 Purchase Street, and requests a continuance of their patronage.

ple, which ought to be more extensively acknowledged and deeply felt, that all the churches are members of one body; and that "one member cannot suffer or prosper without a disastrous or benign influence upon the whole." Every church and society, in the enjoyment of the regular administration of gospel ordinances, in a state of peace and prosperity, should come forward promptly to this work. Let them enter immediately, upon sacramental or upon annual contributions for the purpose. Your ability is unquestionable. Experience has taught you that giving does not impoverish. Say not that it does, till you have seriously contemplated the bounties of divine providence, and the author of all your enjoyments and hopes. He who has died to redeem you, commands you to give freely. Think not that giving can impoverish, till in imagination you have gone with the poor and needy, to the judgment, and told the Saviour what you have done to relieve them—how you fulfilled his dying command, and requited him for all his tender mercy towards you. The only requital he asks, and it is the only one you can give, is this, that you charitably distribute the good things which he has committed to your trust. Brethren we commend you to God, and to the word of his grace. May your joys be multiplied, and your consolations enlarged."

Ministerial Support.—An able article on this subject is contained in the "Latter Day Lumina," published by the Baptist Board of Foreign Missions, for the current month. If we could permit ourselves to fill our columns with "essays," even on subjects of vital importance to the church of Christ, the article alluded to would be among the first in our selection. It is a shame to the church, and a foul blot on the visible form of our holy Religion, that any of its professed friends should compel its ministers to neglect attendance on their appropriate duties, and provide by manual labor, or any other secular pursuit, for their own and the maintenance of their families. We must expect in such cases, that houses of worship will soon be closed—that churches will grope in darkness—that ministers will be earthly minded, and wholly unfit to expound and enforce the "word of life."

The day of Annual Thanksgiving is at hand. Many Churches have improved this season of holy festivity and joy, by contributing liberally to the funds of some Society having for its object the diffusion of "the unsearchable riches of Christ." The example is good. We hope it will be universally followed. We recollect with peculiar pleasure the liberality of the Church in Dorchester, under the care of the Rev. Mr. Codman, on such occasions, and perhaps other Churches have done as well, though we are not able to mention them so particularly. What expression of thankfulness to the Great Head of the Church, could this year be more acceptable, than a free-will offering to the Treasury of the American Education Society, the Foreign Mission Society, or the Domestic Missionary Society. Their ultimate object is the same, and an enlargement of the funds of either, will benefit the others—and be instrumental in "turning men from darkness to light, and from the power of Satan unto God."

LONDONDERRY PRESBYTERY.

On Wednesday, the 27th Oct. the Londonderry Presbytery met at Newburyport. A Sermon was delivered at the church of the Rev. Dr. Dana, by the Rev. H. Blatchford of Salem, fr. Mat. v. 6. The Session was opened immediately after the services. A petition was presented from a Church in Dracut and Chelmsford, requesting to be taken under the care of the Presbytery; which was granted. The reports of the state of religion in the churches and congregations of this Presbytery, were as interesting as usual. The Commissioners appointed to attend the next meeting of the General Assembly at Philadelphia, were the Rev. D. Dana, D.D. and the Rev. Mr. Brown, with 2 elders as delegates for each. A Sermon was delivered in the evening by Rev. J. Mann, of Bristol, R. I. The Presbytery adjourned to meet at Salem, on the last Wednesday of April next.—[Communicated.]

Sabbath Schools in Royalton, Ms.

In the summer of 1817, a few young ladies endeavored to form a Catechetical Society on Mr. Wilbur's plan. It however soon became a Sabbath School, instructed by three young ladies, who had from 25 to 30 pupils, all females. Very little encouragement was afforded the School; yet the Scholars made good proficiency.

In 1818, small Sabbath Schools were kept in four school districts, instructed by six females. In all the schools there were about 65 scholars. They were collected together at the close of the summer season, & it was found that the progress of the children was such as to encourage future attempts.

The present season considerable exertion was made to extend the benefit of Sabbath School instruction. A School was kept in the meeting-house during the interval of public worship, under the direction of a Superintendent and 25 Teachers; the progress of which fully equalled the most sanguine expectations. About 125 children and youth were very punctual, and about 180 received more or less instruction. The books used were, the Bible, Cumming's Questions, Emerson's Primer and some others. Besides this School, there were two others in distant parts of the town, in which about 50 children received instruction from 5 or 6 Teachers.—[Communicated.]

Sabbath School in Danvers, Ms.

The following statement of the recitations of the children in the Rev. Dr. Wadsworth's Parish in Danvers, is extracted from the Report of the Sabbath School Society.

"Thirty persons have been employed as teachers—eleven males, and nineteen females. The term of time twenty-five Sabbaths. Whole number of scholars 137. Average from 90 to 100. Verses recited from the Bible 23,801. Verses of Hymns 25,967. Answers from the Catechisms, 34,674. These are invaluable acquisitions to the scholars, who have so diligently laboured to store their minds with the richest of Heaven's best gifts; and more than four hundred tracts and small books have been distributed, as rewards for their exertions.

Pious Liberality.—Mrs. Lydia Sparhawk, late of Boston, deceased, after giving 1700 dollars to several individuals, disposed of the remainder of her estate to public & charitable uses, viz: Poor of the First Baptist Church, \$1000; Poor Widows of Baptist Ministers in Massachusetts, 1000; Massachusetts Bible Society, 1000; Baptist Missionary Society, 1000; Asylum for Indigent Boys, 1000; Female Asylum, 1000; Society for the Education of Jewish Children, 500; Baptist Education Society, 500; Religious Tract Society, 500; For the Sunday School of the First Baptist Society, 500.

The residue of her estate to be disposed of for charitable purposes, at the discretion of her Executors. The whole estate is appraised at about 13,900 dollars.—*Pal.*

Astronomical Lectures.—The Rev. Mr. EMERSON has arrived in town, and intends commencing his course of Lectures on Astronomy in about a fortnight.

than the "fire that cannot be quenched," and the sufferings of individuals for a few years under the wrath of God to eternity?—We add nothing to the detail of facts already before the public, nor furnish any new evidence to redoubled exertion. But if the world can be known, that there are forty thousand in this Commonwealth, too feeble to observe the commonwealth, too feeble to preserve the privileges necessary to their preservation, actually languishing and ready to die—that truth be not felt deeply enough to excite the assistance from churches flourishing in the case of a pious and enlightened minister, he will be compelled to look forward to a far distant, and double again, while the general desolation will be increased and discouraged. Is this calculation reasonable?—It is expiatory. The church which is scriptural. The church which contemplate the ravages of spiritual disease without sensibility, will contemplate the gradual increase with indifference. Faith diminishes the dread of it; and when churches are regarded without terror, it has been said, that those who feel themselves called to decay churches are to the survivors of Zion, what a gangrene is to the body—day never consume away to a greater or less degree the whole system in which they are infected. They are infectious; and it is only possible to discharge the most healthy in contact with them without inhaling infection. We would not affirm this fact so fully, as it had not personal and historical evidence to its truth; or at least, if we had not the testimony of Scripture that "one sinner does much good," and that human nature is so corrupt from the truth unto fables. Self-interest, therefore, requires the Churches to be kept by the "mighty arm of God," to obey the call of Divine Providence and help to the destitute. Nor can we be in the sight of Heaven, if we suffer our brethren to perish through want of the "word of life," when it is in the power of our hands to give it.

Means of partial supply for those destitute by means of Ministers settled in their parishes. It may be easily effected, and will not be lost sight of. Still, it must be an expedient merely, to be adopted as a better means of supply fail. In some of the Commonwealth, to say the least, there are enough to do, to keep off "ravening wolves from their own flocks—they cannot congregations destitute a single Sabbath, exposing them to the same evils which to remedy in other places. And the object of the Domestic Missionary Society is to feel Churches such as will be a regular ministry. We are confident that the best secured by furnishing young men of piety and talents who are able to enter engagements, and at liberty to leave Providence shall open an effectual supply. The difficulty—we should say, the impossibility of securing such men in sufficient number, is the only ground on which we could resist it, to the Churches to allow their ministers to leave them for the relief of the destitute. It would be better to contribute what is necessary for the support of a regular Candidate than waste places! But "necessity knows no law." It is better that settled ministers should leave their flocks in the care of the Shepherd, and go to "the lost sheep of the house of Israel," than that these sheep should be left after year, to "wander on the mountain bearing the voice of no shepherd. And we must ask the question, shall our Ministers be retarded in the prosecution of great work, and languish through want of means to carry it on? Are there not pious men in our land, of promising talents, who might be prepared for the work of the ministry, if the calls of the Churches were louder, and contributions more ample, to the funds of the Domestic Missionary Society? These youth, languishing for the want of encouragement, and what their hands find to do in a congregation, are the very individuals who are to break the bread of life to the thousands "perishing with hunger" in our own and in brethren countries. They must be aided to their post. They must be aided. We are assured, the "wilderness shall be made a fruitful field."

Our readers solemnly peruse the following "Circular letter" of the Executive of the Domestic Missionary Society; and it is necessary to tell you, brethren, that the letter is of great moment. We are prepared to build up the Kingdom of God, and that you need no greater a number of our kindred and neighbors. You prize the gospel your own; you enjoy; and lead your families into the Kingdom of God, with hearts throbbing with love and hope. For what would you then? Then think of those who are deprived of them. The bread and the light, these sacred symbols of the Kingdom of God, impressively set before you the character and the divine glory of the Kingdom of God. You come to the table of the Kingdom of God, who is always with you, at such a season, of your needy brethren who have none to break to you the bread of life. Sickness enters your household, and you need the consolation of Christian friends. How precious, at such a season, the kind attentions of a brother, who, like those of our Father, when your heart is throbbing with such reflections, resolve to send your purpose before your heart grows cold, and the Kingdom of God is lost. For what charitable objects, you are the better for doing them. We do not wish you to do anything from them. We rather wish you to feel a greater latitude, and to give to the feeble churches in your own land. Then you will act upon the principle,

POETRY.

From the *Island of America*.

A Psalm, delivered before the United Brothers Society of Brown University, at their last anniversary, by the Rev. Daniel Huntington, has lately been published in Providence. For smoothness and elegance of versification, beauty of imagery, and energy and purity of sentiment, it may justly claim a high rank among the best didactic poems in the English language. We select the following lines, not because they are the best, but because they beautifully delineate the high aspirations of youth, its ambition, disdaining to participate in the every day concerns, and shrinking from the contamination of the sordid pursuits of life; and point out, with unerring fidelity, the path of duty, which, though often beset by dangers and trials, will ultimately lead to happiness. We think they will excite a desire to peruse the whole. While we are daily assailed by poems, glittering with Della Cruscan tinsel, or frowning in dark and forbidding misanthropy, it is refreshing to find an author, who is bold enough to string his harp to themes of a nobler kind, and brighten the charms of piety and virtue, by adorning their praises with the fanciful decorations of poetic genius.

Oh! I have lov'd, in youth's fair vernal morn,
To spread imagination's wildest wings,
The soaring certainties of life to scorn,
And seek the vision'd realms that Poets sing,
Where nature blushes in perennial spring—
Where streams of earthly joy exultant rise—
Where youth and beauty tread the choral ring,
And shout their raptures to the cloudless skies,
While every jovial hour on downy pines lies.

But ah! those fairy scenes at once have fled,
Since stern experience wad her iron wand,
Broke the soft slumbers of my vision'd head,
And bade me here of perfect bliss despond.
And oft have I the painful lesson ead,
When disappointment mock'd my roving heart,
Still of its own delusions weakly fond,
And from forbidden pleasures loth to part,
Though shrinking oft beneath correction's
deepest smart.

And is there nought in mortal life (I cried)
Can soothe the sorrows of this lab'ring breast—
No kind recess, where baffled hope may hide,
And weary nature hush her woes to rest?
Oh! grant me, pitying Heaven this last request—
Since I must ev'ry lotter wish resign—
Be my few days with peace and friendship blest;
Nor will I at my humble lot repine,
Though neither wealth, nor fame, nor luxury
be mine.

O! give me yet, in some sequester'd abode,
Encircled with a faithful few to dwell,
Where power cannot oppress nor care corrode,
Nor venous'd tongues the tale of slander tell,
Or bear me to some solitary cell,
Beyond the reach of ev'ry human eye;
And let me bid a long, a last farewell,
To each alluring object 'neath the sky,
And there in peace await my hour in peace to die!

"Ah vain desire! (a still small voice replied)
"No place, no circumstance can peace impart;
"She scorns the mansion of unquench'd pride,
"Sweet inmate of a pure and humble heart.
"Take then thy station—act thy proper part—
"A Saviour's mercy seek—his will perform;
"His word has balm for sin's envenom'd smart,
"His love diffused thy shudd'ring breast shall
warm,
"His power provide a shelter from the gath-
"ring storm."

O welcome hiding place! O refuge meet
For fainting pilgrims on this desert way!
O kind conductor of these wand'ring feet,
Thou' s'nest and darkness to the realms of day!
Soon did the Sun of Righteousness display
His healing beams; each gloomy cloud dispel;
While on the parting mist in colors gay,
Truth's cheering low of precious promise fell,
And Mercy's silver voice soft whisper'd, All is
well.

MISCELLANY.

From the *Evangelical Magazine*.CONVERSION OF M. DE LA HARPE,
A FRENCH INFIDEL PHILOSOPHER.

The circumstances attendant on conversion are extremely various. In those who have happily been favored with the unspeakable advantage of religious education, they are seldom very sudden or very observable. It may even be doubted, whether the subject of this important change is always aware of the time or manner in which the fact took place, since the external manifestations of it are but little distinguishable from the habits of previous life and manners. Internal evidence may be perfectly satisfactory after this change, and may gather strength by time and experience, yet may be so indecisive at the moment, as hardly to admit of direct inferences or deductions. Regeneration is most evident in those who have their early life in opposition to all religion. In proportion to the vehemence of their opposition to the opportunities they have had of displaying their enmity, and to the number of persons who may have been injured, perhaps ruined, by the public propagation of their erroneous principles and iniquitous practices, is the attention which is attracted by a moral revolution in their sentiments and conduct.

It is well known that Voltaire, for instance, had done all that was possible for wit, and sneer, and malevolent misrepresentation to do, towards the entire eradication of Christianity: nothing less would content him. It was the joy of his heart, the business of his life, the study of his whole mind, to defame the sacred Scriptures, the gospels especially; and so great was his antipathy to the Divine Author and Finisher of our Faith, that (Charity would have, even of Voltaire, that those are mistaken, who thus interpret it) the private mark placed at the corner of his letters, to wit, *E. L. d.—Ecrisiez l'Infame*; "Crush the wretch!"—meaning, by the *wretch*, the Saviour of the world! What was the state of mind of the *aging* Voltaire, his disciples have diligently concealed from the public. But if he had been so changed some years before his death, as to vindicate that faith which he formerly vilified, what a striking instance of all-vanquishing grace would he have been!

The Divine Sovereignty did not see fit to manifest itself in that particular instance. Nevertheless, a chief disciple of that atheist, no less bitter than his master against the truth,—no less hardened in his guilt,—no less sarcastic in his manner,—no less determined as an enemy to Christ and his cross, and as a worshipper of the goddess Reason,

simightly Reason! lately stood forth as "a brand plucked from the burning;" and after having proclaimed the gospel to numerous auditories, has died a penitent and a believer.

Such of your readers as have paid attention to French literature, know that there was a society of eminent men of letters, who held regular meetings, in order to canvass the best mode of directing their attacks against Christianity. Diderot was the patriarch of these atheists. D'Alembert, Euclos, Condorcet, and many others, were members of this society. But none was more conspicuous than M. de la Harpe. He was the favorite of Voltaire; repeatedly visited him, and resided with him at Ferney; acted on his theatre; dedicated his first play to him; and, in return, Voltaire revised his productions,—recommended him to official patronage,—secured a party in his favor,—and, in short, exerted all his interest to render him popular. De la Harpe, treading in the footsteps of his master, promoted the French revolution to his utmost. The ever-shifting governors of France during many a turbulent scene, were sometimes friendly, sometimes inimical, to literature and literature. By one of these temporary presidencies M. de la Harpe was arrested, and shut up in the Luxembourg. The greater number of those with whom he had been particularly connected, had already suffered on the scaffold, and the same fate appeared to be reserved for him. At the moment when he was consigned to a prison, the opinions of those modern philosophers with whom he had associated, were not effaced from his mind; and, though he abominated their effects, the principles themselves had not altogether lost their influence.

In this comfortless situation, M. de la Harpe had the happiness of finding a fellow-prisoner, whose piety afforded him the means of consolation, and by whom it was recommended to employ himself in studying the Psalms of David, which M. de la Harpe had never looked into, but as containing some poetical beauties; and even of these he did not retain the least remembrance. His new friend, however, fearing lest he might alarm the philosopher by such a proposition, urged this employment, rather as the means of amusing his anxious mind; and, therefore, requested him to write a mere literary commentary on these sublime productions.

M. de la Harpe, charmed with an occupation which was so conformable to his taste and inclinations, entered at once upon the work. At the very commencement of it, he was convinced that the Psalms contained poetical beauties of a superior character; and, as he proceeded, this opinion was proportionally heightened. The perusal of other pious works strengthened the growing disposition; and he, at length, discovered the real source of those consolations, and that help to which the wretched never apply in vain. This commentary, which was at first undertaken with the warmth of gratitude, and continued with the zeal of piety, became the preliminary discourse of the translation of the Psalter, the first work in which the author announced his conversion.

This conversion was attended with all the marks of a sincere conviction. The manuscript notes of M. de la Harpe afford an additional proof of it. "I was in prison," says he, "all alone in a small chamber, and in a state of profound sorrow;—but many days did not pass before I found that the study of the Psalms and the Gospels had produced a strong, though gradual, effect in my mind. I was already numbered among the faithful. I beheld a new light, but it alarmed and terrified me, by discovering the abyss—an abyss of forty years of error. I beheld all the evil, but could not discern the remedy. There was no one to afford me aid. On one hand, my life appeared before me, represented to me by a light which beamed from the torch of celestial truth. On the other, I looked on death, which I daily expected, and as it was then indicted. The priest no longer appeared on the scaffold to console the dying victim: he ascended it rather to die himself there. Oppressed by these desolating ideas, my heart sunk within me; and addressing myself in a smothered voice to the God whom I had scarcely known, What ought I to do? said I,—what will be my lot? Upon the table lay Thomas a Kempis. I had been already assured of the excellence of his work, of the comfort I should derive from it, and of the power it possessed to soothe my desponding thoughts. I, therefore, opened the book, as accident directed, and my eyes fell at once upon these words, *Behold, I am here, my son; I come to you because you have called upon me. I read no more. The instantaneous impression which I experienced is beyond all expression; and I am as unable to describe as to forget it. I fell with my face on the earth, and bathed in tears; while my words and my cries were but half uttered from the violence of my sobbings. At the same time, I found my heart expanding and relieved; but, at the very same moment, as if it were ready to split. Indeed, I remember very little of this situation, but that I wept long, and that beyond all comparison: my heart never experienced such violent and delicious emotions, and that these words, *Behold, I am here, my son*, did not cease to resound, as it were, through my soul, & to arouse all the faculties of it."*

When M. de la Harpe was liberated from prison, his sole occupation was to support the cause which he had so fervently embraced. His *Lecons de Littérature* had long been expected. The author, however, resolved to make this work subservient to the interests of religion and social principle: a work which originally had no other object than to teach the rudiments of literature and taste. Great as the difficulties were which opposed themselves to such a design, M. de la Harpe was determined to

pursue it; and in spite of the various obstacles he encountered, and the persecutions he suffered, he finally succeeded in the execution of it.

M. de la Harpe considered it as a duty to proclaim in public those truths which he had formerly been so unfortunate as to oppose; and it was with this view that he resumed the chair of the Lyceum. The effect produced by him at the first sitting, will never be forgotten. The orator, in a speech full of energy and pathos, gave a picture of the national manners, pointed out their causes, and inspired the crowded audience with those sentiments of indignation and regret which he himself felt.

The noble and pathetic delivery of M. de la Harpe, gave great weight to the principles which he maintained; and it was remarked with truth, that his eloquence became more perfect when it was altogether consecrated to the support of such a cause. It was to be expected that his zeal would attract, as in effect it afterwards did, the spirit of persecution; and he was twice proscribed. An order was issued to get possession of him alive or dead; but he continued to pursue his labors with undisturbed tranquility. His "Defence of Religion" then occupied his mind. Without consulting the authors who had treated the same subject, he confined himself to the meditation of the sacred writings, and drew from that only source the arguments which he opposed to the philosophers. He possessed an advantage unknown to his predecessors. Connected, as he had long been, with the infidel writers, he was well acquainted with the strong and the weak parts of their doctrine; and, to use his own expression, he had passed almost the whole of his life in the camp of the enemy.

All the activity of his mind was exerted in the sacred cause to which he had devoted himself; nor did the continual dangers to which he was exposed interrupt the tranquility of his mind. He has often said that this period of proscription was the happiest of his life. His intimate friends had frequently seen him, when he thought himself unobserved by them, prostrate on the earth, as it were, before God, and displaying signs of the most lively and sincere repentance. His health, however, was materially affected by his confinement; and, after his return to public notice, he gradually sunk under a complication of disorders. He preserved his presence of mind to the last; and when his enfeebled eyes could not bear the light from amidst the curtains which were drawn around him, from the gloom of this anticipated tomb, he continued to converse with his friends on the comforts he experienced from religion, on the errors of his life, and on the mercy of his God. He died Feb. 11, 1803, aged 64.

In contemplating a character, like that of De la Harpe, we must make considerable allowances for the circumstances in which it is placed. The darkness of poverty, as to spiritual things, is surely very unfavorable to a searcher after truth; and when no other helps are in reach but such as that communion affords, Providence may vouchsafe to make use of such, however inferior they may be in their nature. But it will not escape the observation, that M. de la Harpe had recourse to the Scriptures as soon as possible, and confined himself to the meditation of these; which is certainly one favorable token of change of heart and mind. Another proof that his conversion was genuine, is to be inferred from his endeavors to recover those who were lost. The man who, notwithstanding two proscriptions, dares to profess his belief in God, and in Christ, full in the face of an execrable kind of death, deserves credit for his professions, and applause for his zeal. The rapidity of the change in him is remarkable. It bears some analogy to that of the well known Col. Gardiner. Both of these converts describe the first effect of their new view of things as a beam of heavenly light bursting on their astonished sight; and in the case of M. de la Harpe, the instantaneous impression derived from a "word in season," may fairly be produced as parallel to those arrows of conviction derived from the sacred word, which sometimes it pleases God to fasten in the consciences of sinners in a moment. That prostration and tears should accompany such an incident, will be thought extremely natural by all who have experienced that deep self-abasement which is one part of real conversion. Sobbings, cries, "groanings that cannot be uttered," may well be supposed to attend the renovation of a heart so uncommonly depraved as this; the enormity of past guilt displayed in full view, cannot be otherwise than terrific to one who beholds the severity of the Divine justice, but is not yet acquainted with the placidity of the Divine mercy.

Lastly, Let the conversion of the most obdurate sinner never be despaired of:—if ordinary means are ineffectual, Divine grace can employ extraordinary occurrences. He who will not hear in a chapel, shall be obliged to hear in a prison; he who has treated salvation as despicable, when at liberty, shall be taught the value of it under bonds, as Manassah was; and be induced to long for spiritual deliverance much more ardently than even for temporal. As no set of men can do (and have done) so much harm to the unwary as men of letters, so those among them, who feel the importance of the Gospel, ought to promote it with all their might, as they may counteract, as far as possible, the miseries which "philosophy and literature," falsely so called, have brought on mankind, even to the ruin of thousands. Such was the conviction of M. de la Harpe; and on this conviction he acted, till Providence put a period to his life and labors.

In Barrington, Mrs. Falkner—while witnessing a quarrel between her husband and another man, she complained of faintness, was carried into the house, and expired in a few hours.—*Concord Obs.*

Communicated for the Recorder.

Mr. Editor.—The following letter was written to a friend, who had been awakened in a recent reformation, but had relapsed into a state of indifference. If you think it worthy of a place in your paper, you are at liberty to publish it.

Dear Friend,—The only apology which I have to offer for addressing you, is the anxiety which I feel for your future and eternal happiness. Your situation is truly lamentable, and I may add, demands the sympathy of every pious friend. It has been your lot to live where you have heard the great and fundamental doctrines of the gospel faithfully inculcated. You have lived where the Holy Spirit has descended with power, and where many have been made willing to rejoice in the consideration, "that God reigneth." You have seen many of your young companions under deep conviction of sin, and concern for their immortal souls. You have, in a measure, felt the burden of sin, and been made, in common with others, to cry out, "What shall I do to be saved?" And, while your young companions have been made to rejoice in the soul humbling truths of the gospel, you still remain "without hope and without God in the world." And while God has favored you with mercies, he has also visited you with severe afflictions: he has taken from you a mother, and she is gone the way of all living, and before the year is completed, you are called to follow, to his long home, your surviving parent. But notwithstanding the opportunity which you have had to obtain that wisdom which cometh from above, and which is able to make the possessor thereof wise unto salvation,—notwithstanding the mercies and afflictions, with which God, in his providence, has visited you, you have sunk into an awful state of stupidity, and apparently, have become more hardened in sin than ever. The admonitions of your pious friends have availed nothing; and, to all human appearance, you are rapidly advancing in that road which leads down to the chambers of eternal death. But remember that if you arrive at the mansions of despair, you will have no occasion to utter the bitter lamentation, "No man cared for my soul." How often have you been warned of your danger, and entreated to "make your calling and election sure." How often have you been exhorted to repent of your sins, and flee from the wrath to come? But you have turned a deaf ear to the exhortations of those who "cared for your soul." You have refused to attend to the admonitions of the gospel; you have grieved the Holy Spirit, and you have reason to fear, that God has said of you, as of Ephraim of old, he "is joined to idols, let him alone." But, my friend, permit me to request your attention to a subject of more than ordinary importance: to a subject, in comparison of which, all others vanish into insignificance. Are you not rationally convinced that "religion is the one thing needful" and that without it, there is no peace in the present or future world? Do you not often feel, while indulging in vanity and mirth, an aching void within your breast? Does not conscience often whisper that all is not right, and point you to the awful tribunal of your God and Judge, where you will receive the reward of the deeds done in the body?

When you behold your youthful companions walking in wisdom's ways, and giving evidence to the world that they are born of God, are you not conscious, that unlike them, you are traveling in the broad frequented road to destruction? You may, indeed, imagine to yourself that the distinction between your character and theirs, is not so great as that the righteous Judge will reward them, as his friends, while he banishes you from his presence as his enemies. It may be, indeed, that they do not walk, altogether, as become the professed disciples of Christ. But remember, that at the day of judgment, you will be judged according to your deeds, and condemned for your sin, and yours only. It will profit you nothing to plead before the heart-searching God that, in your estimation, you did as well, or better than professing Christians. You have made acquaintance with your duty to God, to your fellow-men, and to yourself: go to it, therefore, as to the unerring word of God; resolve to make it the rule of your faith and practice; and then, however inconsistent Christians may walk with their profession, you will have the evidence within yourself, "that you love God." It is both unreasonable and dangerous for you "to eat up the sins of God's people," and build your hopes of happiness "upon their criminal imperfections." Let me, therefore, address you as a rational, accountable being, beseeching you to become reconciled to God, by the atonement which Christ has made. Hear the gracious invitation of your Creator: "Look unto me, and be ye saved, all the ends of the earth." God has likewise declared, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye, from your evil ways; for why will ye die?" An atonement has been made sufficient to expiate the sins of the whole world. All are invited to come and partake of "the water of life freely." None are excluded from its benefits, but those who voluntarily exclude themselves. Why will you not go to Christ, & receive him as your Prophet, Priest, and King? Can you plead inability? Has not God given you sufficient power to obey his commands? Does he require more than you are able to perform? All that he requires of you is comprised in these words: "Give me thine heart." Can you say this is unreasonable? Can you still plead inability? Does not conscience tell you that this is your reasonable service, and that there is no objection to a compliance with the requirement, but what arises from your own evil heart? You are not only opposed to the holy law of God, which requires the heart; but you are opposed to the gospel of his dear Son, which requires you to repent and believe. I and you, my friend, are fast approaching that hour, when the thoughts of our hearts will be revealed before the assembled universe; and it then will be known, what motives actuated us, while in a probational state; and if we, in addition to the sins of ingratitude and rebellion, add that of unbelief, the irrevocable sentence will be pronounced against our guilty souls: "Depart ye cursed into everlasting fire, prepared for the devil and his angels." And this sentence, with all its awful consequences, will be approved, not only by God and all holy beings, but even by our own consciences.

Seeing we are to look for such things, shall we not be induced seriously to make the enquiry: What shall we do to be saved? Shall we not lay hold of the hope which is set before us in the gospel, and receive Christ as our Lord and God? We then may "anticipate, and by anticipation enjoy" the blessings which are laid up for the children of God.

DEATHS.

At Brookfield, Con. Mr. Nehemiah Bray, aged 30. He started in company with one of his neighbors, on Tuesday the 23 inst. in a wagon for Newtown, apparently in as good health as he had been for several months; while on the road he was violently seized with a turn of coughing which continued but a short time before the blood gushed from his mouth and nostrils; he exclaimed, "I am a dying man," and soon added, "the Lord have mercy on my soul." In a few moments he expired without a sigh or groan.

In Gallipolis, Ohio, Miss Charlotte La Tibbier, aged 17. This was a case of cool premeditated suicide, occasioned by extreme sensibility, and romantic ideas, created by novel reading. She imagined herself ridiculed and slighted by a young gentleman who had engaged her affections—she frequently improperly suspected her friends of coolness—and was unhappy because she had no relation. Her parents were from France. She was an orphan—but the heiress to a considerable property, and had been well educated.

BARRETT'S ENGLISH GRAMMAR.

FOR SALE at the Bookstore of LANE & MANLY, No. 53, Cornhill.
"A Grammar of the English Language, containing a variety of critical remarks, and a full and complete system of the Grammar, by James Barrett, Teacher of the Greek, Latin and French Languages, 2d edition." Mr. Barrett is highly recommended for his knowledge of Greek and Latin Languages, by the Rev. Popkin, professor of Greek in Harvard University, and by several other distinguished characters.

Memories of Persons Eminent for
JAMES LORING has for sale at his Bookstore, No. 53, Cornhill—Holmes' Life of President Edwards—Memoirs of Dr. Doddridge—Mander's Life and Missionary Labors—able Passages in the Life of Col. George Brown's Remains—Brown's Christiana—First Fruits, by Dr. Halcombe, of Philadelphia—Vivian's Life of Bunyan—Feller's Memoirs—Hopkins' Life of New Americanism and Life of Meikle—Allen's Devout Exercises of Elizabeth Rowland—Memoirs of Dr. Fuller—Life and Family of Hannah Adams' Truth and Extremities, exhibited in Sketches of Eminent Pious Men—Memoirs of Dr. Buchanan—of Cooper, by himself—Chapman's Works—Clements' Life—Adam's Memoirs of Mrs. Cooper, of London—reverend's Life—Huntington's Memoirs of Mrs. Isabella Graham—Anderson's Obedience and Wilhelm's Lives—Memoirs of Knox—Calvin's and Luther's Lives—Memoirs—Jay's Winter—Stiles' Memoirs—Brainerd's Rattlespencer—Gilbert's Memoirs—Memoirs and Remains of Scott's Force of Truth—Bank of Scotland—Captivity—Emma Humphries—Part of Cecil—Fanny Woodbury—Harriet's Lives of Eminent Foreigners—Memoirs of Mrs. West, of Scotland—Allen's Experience—Moore's Memoirs of the Rev. Burnet's Life of Earl of Rochester—of Bishop Watson—Selous's Life & Journals.
Also, For sale as above, Villiers's sixteenth edition, revised and corrected. Mr. Winchell's Sacred Harmony, a selection of 120 tunes of approved melody, 37 1-2 cents in half-binding, and 3000 Stuart's Lectures, one hundred and the edition, enlarged, at 37 1-2 cents.

SAMUEL TRAIN.

OFFERS for sale, & constantly keeps a large and complete assortment of Hides, dry and salted—Calcutta Hides—do—Cape de Verd do—Cape de Verd in the Hair—Slaughter and Spanish Scales, and Upper Leather—Calf Skin, in and curried—Horse Hides—Sheep Skin, Leather received on consignment, and hides advanced. epia

Live Geese Feathers.—prime quality. J. BUNSTED & SON, No. 66, Cornhill, just received a large quantity of LIVE GESE FEATHERS, which are of superior good quality; and which they offer for sale, by bale, bed, or single pound.
As usual, Down, common Yarn, &c. Goods, &c. 3d

Lane's Patent Parlor Stove.
ANY gentleman of genius and science, experiment and observation, have given their approbation in their favorable to any before offered to the public warming rooms with the least quantity. They are exceedingly well calculated for living rooms, bed rooms, nurseries, stores, houses, offices, &c. with all the advantages close above to kindle the fire, and consume fuel moderately, and furnish a comfortable warmth to the room, having one agreeable effects of the close stove. It is calculated for either wood or coal grate—it may be placed where any grate may be put, but is particularly adapted to any fire place in a room, stove, pipe passing into the chimney, through board or brick work, under the mantle, sure to be as close as possible. The standing on legs affixed permanently, and by handles also affixed to the Stove, the pipe, which is also affixed to the Stove. An assortment of the above are just received, and for sale by ELLIOT & FRY, No. 7, Dock square.

Also—An assortment of STOVES, Churches, School-Houses, &c.

REMOVAL.
ANDREW ELLISON, Tailor, has removed from Cornhill Court, to No. 114, near the old Court-House, where he is carrying on his business in his various branches. He has on hand the best Cloths, Cassimeres, etc. which will be sold low for prompt payment.

NORFOLK, ss.—At a Probate Court held at the 9th of Nov. 1819.
UPON the petition of ELIZABETH BROOK, Executrix of the last will of NATHAN BROOK, late of Braintree, in the County of Norfolk, Gentleman, deceased, praying to be appointed and empowered to make sale of the said deceased's Real Estate, as well as the sum of six hundred and twenty pounds payment of his just debts, and an amount for the expense of administration, charges, in manner as presented and Ordered, That the consideration of the said petition be referred to a Probate Court to be held at Dedham, on Wednesday, the day next following Tuesday of December next, at 11 o'clock, and then to be heard and decided by the said Executrix is directed to notify thereof in attested copy of this Order, published in Boston, three weeks previous to said time, that they may there appear, & they shall be heard on the same. EDWARD H. ROBBINS, Judge of the Court.
Copy Attest, SAMUEL HAYES, Secy.

NORFOLK, ss.—At a Probate Court held at the 9th of Nov. 1819.
UPON the petition of DANIEL SERRA, Executor of the Estate of THOMAS SERRA, of Quincy, in the County of Norfolk, deceased, intestate, praying to be appointed and empowered to make sale of the said deceased's Real Estate, as well as the sum of fifty five dollars and twenty cents for the payment of his just debts, and an amount for the expenses of administration, charges, in manner as presented and Ordered, That the consideration of the said petition be referred to a Probate Court to be held at Dedham, on Wednesday, the day next following Tuesday of January next, at 11 o'clock, and then to be heard and decided by the said Administrator is directed to notify thereof in attested copy of this Order, published in Boston, three weeks previous to said time, that they may there appear, & they shall be heard on the same. EDWARD H. ROBBINS, Judge of the Court.
Copy Attest, SAMUEL HAYES, Secy.